March 20
1941

Millennial Star

Permission to the STAR by Thomas Nelson and Sons, Ltd.

The Ascension

Vol. 103, No. 12 **Thursday, March 20, 1941**

POETRY

THE SPACIOUS FIRMAMENT

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim.
The wearied Sun from day to day
Does his Creator's power display:
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The Moon takes up the wondrous tale;
And nightly to the listening Earth
Repeats the story of her birth:
Whilst all the stars that round her burn,
And all the planets in their turn.
Confirm the tidings as they roll.
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball:
What though nor real voice nor sound
Amidst their radiant orbs be found?
In Reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine.
"The Hand that made us is divine."

—J. Addison

THOUGHT FOR THE WEEK:

To live above with saints we love,
O! that were bliss and glory.
But to live below with the saints we know,
Ah! that's a different story.

—Miss Gibbons in
"The Life of Margaret Aylward."

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 103, No. 12 Thursday, March 20, 1941 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12. Telephone BATtersea 4510

Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.—Psalms 13: 6

★

EDITORIAL

Why Be A Latter-day Saint? *by Dr. Henry Eyring* 184

ARTICLES

Church Welfare *by President J. Reuben Clark Jr.* (Continued from previous issue) - 178

Turning Back The Pages Of History *by Bryant S. Hinckley* 186

SPECIAL FEATURES

Stories Of Some Of Our Hymns *by George D. Pyper* 189

Easy Terms *by Ira J. Markham* - - - - - - 182

★

THIS WEEK'S COVER

"AND while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in a like manner as ye have seen him go into heaven."

Church Welfare

By President J. Reuben Clark, Jr.

First Counsellor in the First Presidency

(Continued from previous issue)

WELFARE PLAN FOR MUTUAL HELPFULNESS

As was expected, there are now appearing certain tendencies which unless we meet them squarely and correct them at once, will lead to the creation of a Church dole system, the very last thing the Church intends to do. From the foundation of the Church until now, idleness has been condemned as unworthy of Church members, as destructive of character, as violate of the true Christian life, as contrary to the command given to Adam as the law of this world, "In the sweat of thy brow, thou shalt eat bread." The Lord has repeatedly spoken about it in our time.

"GOOD TIMES"

By the present outlook, there will be for the next months a great increase in industrial activity, which may be expected to have a general reaction on all business, and if so we shall have a period, longer or shorter, of so-called good times. We members of the Church should not be misled by this. The great bulk of the money which is to be expended in this industrial expanse will be wholly unproductive from an economic standpoint. The nation will be billions poorer, not richer, by these expenditures, in so far as our economic, commercial and industrial national life is concerned. These billions must be raised either by increased taxes, which we must expect will increase the cost of living, or by further borrowings that will greatly increase our public debt and so add to our taxes, or the money may be raised by both means. As I said at another Conference, after the war with all this destruction of wealth —that is property—is past, we must be prepared to face another depression, the depth and duration of which we may not now know. We shall hope that this temporary "prosperity," as we shall probably call it, that may come, will not lead the Welfare organisations and workers to relax any effort to perfect their organization so as effectively to carry on their relief work. I assure you we shall hereafter need all the help we can now plan and provide for.

COMPULSORY MILITARY SERVICE INAUGURATED

In saying this I am not passing any judgment upon or making any criticism of our preparedness programme. **We must be able to resist invasion.** But I may point out that for the first time in our history we are inaugurating universal compulsory military service and **apparently** we are preparing to maintain a great standing army, both of which have been under a wise ban during our whole national existence, because

they have been deemed dangerous to our Constitutional government and to our free institutions.

INVASION A REMOTE POSSIBILITY

It may also be observed that we have had built in our minds a sort of frenzy of fear of foreign and subjugating invasion. Responsible military opinion credibly reported, is to the point that while desultory air raids causing great damage and considerable loss of life, might, under more or less ideal weather conditions over the whole Atlantic, be made against some of our Eastern coast cities, yet an armed invasion by great foreign armies sufficient to conquer us, is such a remote possibility under existing means and methods of transportation as should not make us hysterical, and we are nearly so now.

It does seem that if the navigation of a channel 20 miles wide can hold up a belligerent from making even an attempt at armed invasion for a period of weeks now ripening into months, that the navigation of an ocean 3,000 miles wide might be a sufficient barrier to any great armed invasion at all, and we need not take too seriously threats by that belligerent to do so, or his brags either. One hundred and thirty odd millions of free people, with unlimited resources and the highest industrial development in the world, will give some pause to the most ambitious ruler. Nevertheless, until the world quiets down and sanity comes back to men, we should be prepared to repulse such an invasion if it came. Our preparation should be solely to repel invasion, not to conduct an aggressive war nor to make conquests. But let us not fall into a panic of fear.

WAR

In the hope that it may tend to mitigate some of the hate now rising that threatens to engulf us, as well as for our peace of mind and our ability to gauge future happenings, it seems well that we should be under no misapprehension as to the present status of the United States in the existing European conflict. By all the rules and principles by which nations have governed their conduct in the past, the United States has already committed several hostile acts and we are in fact now at war.

It is the settled law of war, that the private citizens of neutral states may, without in any way jeopardizing the neutrality of their sovereign, carry on commerce with either or both belligerents subject to certain rights of search, seizure and confiscation by the belligerents in cases of trading in contraband of war or in case of violating a legal, effective blockade; but it is just as well settled that no neutral state can supply one belligerent with the materials of war, without thereby losing its character as a neutral and becoming itself a belligerent.

The nations of the earth in their last voluntary and near unanimous statement of the law on these matters, declared:

The supply, in any manner, directly or indirectly, by a neutral power to a belligerent power, of warships, ammunition, or war material of any kind whatever, is forbidden. (Hague Convention XIII, 1907.)

UNITED STATES NEUTRALITY VIOLATED

There seems no question but that we have supplied to one of the belligerents, our own secret inventions for waging war, our own air armament, and now our own armed vessels of war, fully provisioned and in every way equipped for immediate belligerent service. Opinions differ as to whether or not Congress authorized the last transaction, but Congressional approval would not change the international character of the act but only give relief from the violation of our own law.

We have been the victims of a similar act upon the part of Great Britain. In 1863, the Confederates were fitting out at Birkenhead, opposite Liverpool, two iron-clads for use against Union commerce. Our Minister in London repeatedly called the situation to the attention of Earl Russell, who replied that the British Government "could not interfere in any way with these vessels," Mr. Adams, answering, expressed "profound regret" at this conclusion of the British Government, and added: "It would be superfluous in me to point out to your Lordship that this is war." The British Government then acted.

As the result of other and many acts of the sort threatened here, we demanded arbitration as to whether or not Britain had violated her neutrality. Britain, be it said to her eternal credit (for our charges touched really her honour) consented. The result of the arbitration was the largest single award of damages in our favour ever rendered by any arbitral tribunal.

HOSTILE ACTS

Again, there seems no doubt but that we now have made some kind of an alliance with one of the belligerents, Canada, that if her enemy shall attack her, we shall join in Canada's defence. Thus agreeing to give aid and succour to one of the belligerents against the other, if it is attacked by the other, and such attack is of course the normal course of war, is on our part a hostile, belligerent act against Canada's enemy. So we are at war also on that score.

Finally, while the details are not known, we are said to have leased some naval or air bases fom one of the belligerents without, it is assumed, consulting the other belligerent. These leases are probably in such form and made for such purposes as also constitute hostile acts, for it is inconceivable that Britain, following her centuries-old policies, would lease to any power any of her territory for military use and occupancy, except she was to receive military aid as the result.

So we are at war. We should not be misled as to the nature of our acts, if and when Britain's enemy strikes back at us. In such event, should we be told that Britain's enemy commits against us an act of aggressive, inexcusable warfare, we should know that this will not be fact, for under the rules and principles of war we have already in effect declared war against that enemy.

As already stated, I have said these things in the hope that

it may assuage a little the hate that will be piling up if and when that act comes. A Latter-day Saint cannot hate anybody. The hates of the last war are the moving cause of this one. So it will be to the end, unless we shall conquer hate. This the Gospel helps us to do.

REGISTRATION

The people of the Church are patriotic. In this time of preparation for eventualities which we all pray may not come to us, we people must do our full share. We shall confidently expect that no young man member of the Church will seek to evade his full responsibility. We feel assured that every young man will do his full duty, and live the precepts that guide the Church and its membership "in obeying, honouring, and sustaining the law." We ask our young men who go into training camps to remember always the teachings of their parents and of the Church; we ask them to keep themselves unsoiled, in body and mind; we ask them to remember that our faith requires that they be "honest, true, chaste, benevolent, and to do good to all men, . . . and that if anything is virtuous, lovely, or of good report, or praiseworthy, they should seek after those things." If they shall do all these things we promise them the blessings of the Lord.

FAMINE AND PLAGUE

As has been already noted, both belligerents appear to have predicted famine for the other. One of the belligerents has, according to the press, predicted plague for the other. If this prediction means that the one making it intends to infect the other with plague, by some means or other, then it must be said that such infection would mark a degree of infamy and savagery for which the modern world holds no parallel, and against which all the instincts of humanity would cry out and all Christian principles adjudge condemnation.

But war always brings plagues which seem to find their best breeding places in great groups of men brought together in armed camps. We may not confidently expect that plagues will not break out in Europe, nor that breaking out there, they will not appear amongst us. I have pointed this out before.

Our hazard will probably be increased through our great training camps, which must also be manned by a great group of physicians, surgeons, and nurses that will be taken from their services to the whole people.

We at home owe it as a duty to ourselves, to our country, and to humanity, to keep ourselves as free from contagion, as fully healthful, as possible.

THE LORD'S DISEASE-PREVENTING LAW

The Lord has told us how to do this. Many have not **hearkened** to His word, who would not deny its truth; others have not believed it was His word. But God will vindicate His commands, by blessing those who keep them, and by permitting

(Continued on page 192)

Easy Terms

By Ira J. Markham

A SHORT SHORT STORY

—SHORTER THAN THE PRINCIPAL CHARACTER EXPECTED IT TO BE

THE following excerpts are from the diary of a young man who believed all he read in the newspaper and magazine advertisements about buying things on "the easy payment plan."

January 1st.

Began work at my new job today. Can hardly wait until pay day. Just think what I can do with £7:10:0 per week.

January 15th.

Bought a car. Very easy terms. Sure has power. Has two windscreen wipers and a heater. Not many young men in town have a car like mine. Should finish payments in 18 months.

February 2nd.

Became engaged last night. Think it was the new car that did the trick. Lucy said she was proud of me. It was a beautiful ring, and she liked it. Payments will be small and weekly.

February 10th.

The new radio set for the car works like a top. Can get stations all over the place. The first payment was hardly anything. They gave me six full months to pay.

February 18th.

A little late with car payments this month. Will have to let the radio payment go over until next week as I bought a set of books and paid £2:10:0 down. Very fine books. Everyone should have this set.

March 1st.

Am to be married today. Lucky fellow. Everybody envies me. A fine job with prospects for the future, a new car, and the best-looking girl in town for a wife. From a good family, too. Well respected. The boss gave me a week off for a honeymoon.

March 16th.

Thank goodness all our furniture is bought. Was surprised to learn how much you can get for a little. They said my father has a very good credit standing in the community. The salesman was so nice. Borrowed £12:10:0 from the boss to meet the car payment and the weekly payment on the ring.

April 17th.

Borrowed £25:0:0 from my insurance policy to pay the £12:10:0 I borrowed from the boss and make the payment on the furniture. The radio man came to take the radio, but we put out the lights and weren't home. The chump hung around all evening and we couldn't listen to the radio or read the books.

May 21st.

Borrowed £62:10:0 from the finance company to meet the payments on the ring and car and a little on the furniture. Couldn't pay all the furniture bill as I had to make a £12:10:0 down payment on a real estate development. This land ought to jump in value; then I can sell and pay off everything. The loan is only 3 per cent. per month interest and the principal payments are monthly. Had to get Uncle Tom to sign with me to get the loan.

July 18th.

Somehow I don't miss the radio much. And you can get plenty of books from the library. Am trying to arrange a character loan at the bank for £87:10:0. If I could only borrow that much I would be in fine shape.

July 25th.

Bank says they investigated and found I have no character. What a bunch of crooks. Am trying to sell the land.

September 30th.

The garage man is holding the car for a labour and repair bill. What right has he to hold the car—it doesn't belong to me.

October 18th.

It isn't any use. I had to let the car go. Anyway I would rather have the piece of land. If I could only raise £7:10:0 to meet the payment on the piano! Bought a second-hand automobile today on the "pay-out-of-income" basis.

November 21st.

Income stopped. The creditors just wouldn't wait any longer so they assessed my wages. Our company doesn't like an employee whose income is assessed. Uncle Tom certainly raved when he had to pay my loan of £62:10:0 at the finance company. Whoever thought he would be like that? I used to be his favourite nephew.

December 15th.

Lucy to have a new baby soon. Am I proud. The doctor said he would wait for his bill but I must raise cash somewhere for the hospital.

January 15th.

Lost everything but wife and baby. Glad the baby didn't come on the instalment plan.

★

BRIGHAM YOUNG SAID . . .

EFFORTS to accumulate property in the correct channel are far from being an injury to any community, on the contrary they are highly beneficial, provided individuals, with all that they have, always hold themselves in readiness to advance the interests of the Kingdom of God on earth. Let every man and woman be industrious, prudent, and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with the interests of the community, with those of their neighbour or neighbourhood, let them seek their happiness and welfare in that of all, and we will be blessed and prospered.

A man who will run into debt, when he has no prospect of paying it back again, does not understand the principles that should prevail in a well regulated community, or he is wilfully dishonest.

THURSDAY, MARCH 20, 1941

EDITORIAL

Why Be A Latter-Day Saint ?

THE world may be likened to a great building filled with people who are unable to reach the windows high above the floor unless they are willing to make an almost superhuman effort. At one end is the one-way entrance. Here we see the infants enter, mature, labour, and grow old, and most of them never make the struggle to reach the windows where they could catch a glimpse of the otherwise invisible world that surrounds them. Instead, they talk with each other, and not finding anyone who has actually looked through the windows, they decide that probably there aren't any after all and that the stories handed down of great men who by their struggle have glimpsed a world beyond are the inventions of knaves or fools.

In spite of this doubt, however, the stories live on. Some of them tell of prophets who have struggled to a window and actually talked a few moments to the kind Father who created it all. He is very busy with his other children who have already come from this and the other buildings into the garden. He smiles at His brave sons and gives them words of encouragement to take back to his other children. He tells them how to organize a school to prepare them for the life to come.

Some of the prophets, in their anxiety to help their brothers, place a mirror at the window to reflect the vision they have seen, hoping thereby to encourage the faltering ones. This

mirror, which is the prophet's mind, reflects rays fashioned of the spoken or written word, and the result is at best imperfect. In the most favourable case the reflection is a blurred and indistinct image of the momentous reality.

The image is caught again by some one of us on the mental mirror which is his mind and after a second distortion he catches a glimpse of another world. No wonder one finds seeming flaws and inconsistencies. After a few centuries words themselves change their meaning; but more serious still, the prophet can use only words and ideas which both he and his hearers understand, if the image is to be perceived.

These words or ideas may be likened to the various colours of the spectrum. At best we see only a narrow band of the spectrum, and some of us, by our carelessness and neglect, are colour-blind, so that try as we will our faulty mirror tells us almost nothing of the spiritual world. In our annoyance or arrogance we assume every mirror to be as faulty as our own.

The result is that in the buildings many schools accept one leader and some another, and some are badly misled by ambitious and self-interested men. There is one surprising characteristic of most of these schools, or churches, which seem to me disqualify them for people who want to go properly prepared into the garden. It is this: In spite of the changes in the experience and habits of thinking and even in the very language of men, these schools say we need no more vision. They say men used to climb to the windows and look out into the garden and get inspirations and instructions for themselves and their fellows but that all this had been changed. About two thousand years ago the kind Father decided we needed no further instruction, and so He drew the blinds and left us to our own devices and to our incomplete records of the visions of the past.

But there is at least one school which believes that its great men can still climb to the window and get necessary instruction—that the curtains have not been drawn. I am thankful to a kind Providence that I've been allowed to go to that school. This is one very important reason for being a Latter-day Saint. When the silent and inevitable messenger calls us into the garden, let us not go unprepared.

—Dr. Henry Eyring

Turning Back The Pages Of History

By Bryant S. Hinckley

From The Deseret News

ONE HUNDRED years ago on January 19th, 1841, a revelation was given through the Prophet Joseph Smith directing the Saints to build a temple in Nauvoo.* Five years thereafter a magnificent edifice stood as a monument to their industry and their faith. This temple adorned one of the most commanding and beautiful sites on the Mississippi River.

As one looks across the century and sees in perspective what those people actually did, he marvels at it. It stirs his soul with pride and admiration for his people, and fills his heart with gratitude to the Almighty for the faith and devotion of those intrepid souls who gave to us such an example of fortitude and loyalty to the truth and to their leaders. In carrying to completion that temple under circumstances so difficult and with the knowledge that they must leave Nauvoo, they showed a fidelity to the word of the Lord that was wonderful.

The winter of 1838 and 1839 was one of the darkest in the history of the Church. The leaders were imprisoned, the Saints were pursued and persecuted, robbed and peeled of all their earthly possessions, and under the cruel exterminating edict of Governor Boggs, were driven beyond the confines of Missouri. In the spring and the summer of 1839 they began to settle at Commerce, which became Nauvoo. Here, with little else but their bare hands and a sublime faith in God which filled their hearts, they literally pulled out of that mud a beautiful city; planned and laid out by inspiration. They built substantial and artistic homes, crowning all their efforts with the erection of this beautiful temple—then one of the most imposing buildings west of the Allegheny Mountains.

They asked no help from the State or the Government, they had no one to rely upon but the Almighty; they did not waste their time mourning over their misfortunes, but they girded their loins, forgot their troubles, and went to work and compelled the soil to yield them a subsistence. Their hardships, their deprivations, their difficulties were all submerged by a sublime faith in the future and a glorious vision of things to come.

EXAMPLE OF TOIL

Their achievements stand without a parallel in history, an example of self-reliance, of toil, of co-operation, of united and courageous endeavour, backed by faith that should be an example and an inspiration to all who come after them.

Following the revelation of January 19th, 1841, a committee was appointed, a location purchased, and on February 18th, 1841, work on the temple began. The ground selected for its location was the highest on the survey. It contained four acres and was rectangular in shape. It was the expressed desire of the Prophet that the cornerstones be laid April 6th, 1841.

*Doctrine and Covenants, Section 124.

In the beginning the brethren were asked to donate every tenth day. The work moved forward, and on the sixth of the following April the corner stones were laid. The Nauvoo Legion participated in the ceremony and added colour and impressiveness to the occasion.

We quote:

"At 12 noon the procession (of the Legion) arrived upon the temple ground, enclosing the same in a hollow square, with Lieutenant-General Smith, Major-General Bennett, Brigadier-Generals Wilson Law and Don Carlos Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, etc., in the centre, and the ladies and gentlemen, citizens, surrounding in their interior. The superior officers, together with the banner, architects, principal speaker, etc., were duly conducted to the stand at the principal cornerstone, and the religious services were commenced by singing from page 65 of the new Hymn Book."

The Nauvoo Temple faced the west, overlooking the Mississippi as it makes a majestic bend. The cornerstone at the southeast corner was laid first, the southwest corner second, the northwest corner third, and the northeast corner fourth.

On November 8th, 1841, the font, which was located in the centre of the basement story, was dedicated, and Reuben McBride, who lived in my native town, Fillmore, and with whom I was acquainted as a boy, was the first one baptized in this font. We quote:

FONT DEDICATED

"November 8th, 1841, at 5 o'clock in the evening, the font was dedicated by Joseph Smith. 'The baptismal font,' writes the Prophet, 'is situated in the centre of the basement room, under the main hall of the temple; it is constructed of pine timber, and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep. The moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides, leading up and down into the basin, is guarded by side railings. The font stands upon twelve oxen, four on each side, and two at each end, their head, shoulders, and forelegs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five-year-old steer that could be found in the country. . . . The oxen and ornamental mouldings of the font were carved by Elder Elijah Fordham, from New York City. . . . The water was supplied from a well thirty feet deep in the east end of the basement. This font was built for the baptisms for the dead until the temple shall be finished, when a more durable one will supply its place.'" (Church Encyclopedia.)

Referring to the laying of the cornerstone, the "Times and Seasons" under that date has this to say:

"In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion and during the session of conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence and virtue, and order; in short, that they were Saints; and that the God of love, purity and light was their God, their exemplar and director; and that they were blessed and happy." (Church Encyclopedia, Book 1, pp. 860, 861.)

PRIVATELY DEDICATED

"In the evening of April 30th, 1846, the temple was privately dedicated. Elders Orson Hyde, Wilford Woodruff, John, Joseph, and Phineas H. Young, John M. Bernhisel, Joseph L. Heywood, and several others, were present; Elder Joseph Young offered up the dedicatory prayer. On the next day (May 1st) the temple was publicly dedicated by Elder Orson Hyde, Elders Wilford Woodruff, A. W. Babbitt, and Joseph A. Stratton being present and taking part in the services.

"This much accomplished, the Saints were contented, having fulfilled the commandment to build the holy edifice, and immediately after all who were

able to do so crossed the Mississippi River and followed their predecessors in the exodus.

"The Nauvoo Temple was built of light grey limestone, nearly as hard as marble. It was 128 feet long, 88 feet wide, and 65 feet from floor to roof. From the ground to the top of the spire was 165 feet. It had 30 hewn pilasters—six at each end and nine at each side—which cost about £750 each. The base of the pilasters were crescent new moons, and the capitals, nearly 50 feet high, were suns with human faces in bold relief, 2½ feet broad, and ornamented with rays of light and waves, the whole surmounted by two hands holding trumpets. There were two stories in the clear, and two and one half stories in the recesses over the arches, four tiers of windows, two gothic and two round. The baptismal font, supported on twelve carved oven, was in the basement story, and, with the oxen, was intended to be gilded with gold. On the west front of the building was inscribed in golden letters:

'The House of the Lord:
Built by the Church of Jesus Christ of Latter-day Saints
Holiness to the Lord.'

"The amount expended by the Saints on this building exceeded £250.000.

"After the famous battle of Nauvoo in September, 1846, the temple was taken possession of by the mob, who immediately set to work defacing it in various ways, and desecrating it by their hideous oaths and dreadful blasphemies.

TEMPLE FIRED

"November 19th, 1848, the temple was fired by an incendiary. The fire when first discovered about 3 o'clock in the morning was bursting out through the spire near the small door that opened from the east side to the roof on the main building. When first seen the destroying element had taken such hold of the timbers and roof as to make useless any effort to extinguish it. The materials of the inside were so dry and the fire spread so rapidly, that a few minutes were sufficient to wrap the famed edifice in a sheet of flames."

In the "History of Hancock County" the following appears concerning the burning of the temple:

"It was a beautiful night, and about 3 o'clock (in the morning) fire was discovered in the cupola. It had made but little headway when first seen, but spread rapidly, and in a very short period the lofty spire was a mass of flame, shooting high in the air, and illuminating a wide extent of country. It was seen for miles away. The citizens gathered around, but nothing could be done to save the structure. It was entirely of wood except the walls, and nothing could have stopped the progress of the flames. In two hours, and before the sun dawned upon the earth, the proud structure, reared at so much cost—an anomaly in architecture ,and a monument of religious zeal—stood with four blackened and smoking walls only remaining. If any party or parties had been contemplating the purchase of the temple, for any purpose, its destruction, of course, put an end to the scheme."

"Elders George A. Smith and Erastus Snow, who visited Nauvoo about eight years afterwards, learned from Lewis A. Bidamon, landlord of the Nauvoo Mansion, that the inhabitants of Warsaw, Carthage, Pontoosuc and surrounding settlements, jealous of Nauvoo and fearing that it would still retain its superior importance as a town, and the Mormons therefore might be induced to return, contributed a purse of £125 which they gave to one Joseph Agnew for burning the temple, and that he was the wretch who set the building on fire." (Church Encyclopedia, Vol. 1, pp. 872-873.)

PUMP REMAINS

Today not one stone of that historic building is left upon another. All that marks the spot where once stood that beautiful temple with its gleaming tower 165 feet high is a rusty pump in the well from which the water was drawn for the baptismal font. The stones from the temple walls have been used in other buildings, carried to other states, and to foreign lands.

(Continued on page 191)

Stories Of Some Of Our Hymns

By Elder George D. Pyper

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

HOW FIRM A FOUNDATION

THIS soul-satisfying hymn has won a place in the hearts of every devout worshipper of the Lord. Since 1737, it has been included in almost every hymn book. It has cheered the drooping spirits of millions of depressed and downcast people. It has engendered faith in God and His promises and strengthened many a faltering footstep.

The scriptural basis for the hymn is found in Isaiah 43: 1, 2, and in the Epistle of Paul to the Hebrews wherein he writes, "And be content with such things as ye have, for He hath said, 'I will never leave thee, nor forsake thee.' "

H. Augustus Smith in "Lyric Religion" gives the following story, which was also printed in the "Sunday School Times" of December 17th, 1901:

General Curtis Guild, Jr., tells how this hymn, wedded to the Christmas tune "Adeste Fideles," was sung on a famous Christmas morning. The Seventh Army Corps was encamped on the hills above Havana, Cuba, on Christmas Eve of 1898—a beautiful tropical night. Suddenly a sentinel from the camp of the Forty-ninth, Iowa, called "No. 10—twelve o'clock, and all's well." A strong voice raised the chorus and many voices joined in until the whole regiment was singing. Then the Sixth-Missouri added its voices, and the Fourth-Virginia, and all the rest, till then, on the long ridge above the city, where Spanish tyranny once went forth to enslave the new world, a whole army corps was singing—

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee and cause thee to stand,
Upheld by my righteous, omnipotent hand."

More than a hundred years ago, Emma Smith, through divine revelation, and led by inspiration from the same holy Source, compiled the spiritual hymns of the Church of Jesus Christ of Latter-day Saints. The collection of ninety hymns included many of the most popular Christian hymns, among the foremost being "How Firm A Foundation." Many a "Mormon" heart has been warmed by its consoling promises. One of the most pathetic incidents, very different from that which occurred during the Civil War, is related by Amanda Smith, whose husband and son were killed and another son seriously wounded at the Haun's Mill Massacre, a dark chapter in Church history. The following story is told by Mrs. Smith in Edward W. Tullidge's "Women of Mormondom."

All the Mormons in the neighbourhood had fled out of the state, excepting a few families of the bereaved women and children who had gathered at the house of Brother David Evans, two miles from the scene of the massacre. To this house Alma had been carried after that fatal night.

In our utter desolation, what could we women do but pray? Prayer was our only source of comfort; our Heavenly Father our only Helper. None but He could save and deliver us.

One day a mobber came from the mill with the captain's fiat:

"The captain says, if you women don't stop your d—d praying he will send a posse and kill every d—d one of you!"

And he might as well have done it, as to stop us poor women praying in that hour of our great calamity.

Our prayers were hushed in terror. We dared not let our voices be heard in the house in supplication. I could pray in my bed or in silence, but I could not live thus long. This godless silence was more intolerable than had been that night of the massacre.

I could bear it no longer. I pined to hear once more my own voice in petition to my Heavenly Father.

I stole down into a corn-field, and crawled into a "stout of corn." It was as the temple of the Lord to me at that moment. I prayed aloud and most fervently.

When I emerged from the corn, a voice spoke to me. It was a voice as plain as I ever heard one. It was no silent, strong impression of the spirit, but a *voice*, repeating a verse of the Saints' hymn:

"The soul that on Jesus hath leaned for repose,
I cannot, I will not desert to his foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

From that moment I had no more fear. I felt that nothing could hurt me. Soon after this the mob sent us word that unless we were all out of the state by a certain day we should be killed.

The day came, and at evening came fifty armed men to execute the sentence. I met them at the door. They demanded of me why I was not gone? I bade them enter and see their own work. They crowded into my room and I showed them my wounded boy. They came, party after party, until all had seen my excuse. Then they quarrelled among themselves and came near fighting.

At last they went away, all but two. These I thought were detailed to kill us. Then the two returned.

"Madam," said one, "have you any meat in the house?"

"No," was my reply.

"Could you dress a fat hog if one were laid at your door?"

"I think we could!" was my answer. . . .

And then they went and caught a fat hog from a herd which had belonged to a now exiled brother, killed it and dragged it to my door, and departed.

These men, who had come to murder us, left on the threshold of our door a meat offering to atone for their repented intention. . . .

The Lord had kept His word. The soul that on Jesus had leaned for succour had not been forsaken even in this terrible hour of massacre.

The origin of "How Firm a Foundation" was for many years enshrouded in doubt. In early publications of hymn books it was credited to "Kirkham" and "K—." Later, in some publications, it was credited to George Keith. That Keith was a publisher of books, who initialled his surname "K," lent plausibility to the belief of some that he wrote it. Where the credit to "Kirkham" originated is not known.

More recently, Reverend H. L. Hasting, of Boston, and Dr. John Julian, editor of "Dictionary of Hymnology," making separate researches, concluded that the hymn was written by Robert Keane, a preceptor for Dr. John Rippon, who was pastor of a Baptist Church in London from 1773 to 1836, and who first published the hymn credited to "K—" in his selection of "Hymns From The Best Authors." A few slight changes have been made to the original words.

Criticism has been offered by some hymnologists to putting the promises in the mouth of God, but none of these criticisms has affected the popularity of the hymn, especially in America.

In the writer's mind, representing the hymn in the first person has given it great power and authority.

THE TUNE

The Tune to which "How Firm A Foundation" is usually sung by the Christian churches is "Adeste Fideles" ("O Come, All Ye Faithful"), now called the "Portuguese Hymn." The composition was first heard in the Portuguese Chapel, London, and given the name of "Portuguese Hymn" by the Duke of Leeds.

H. Augustus Smith in "Lyric Religion" says the tune was probably of English origin. Vincent Novello, organist of the chapel, ascribed the tune to John Reading, organist of Winchester Chapel from 1675 to 1681.

In an article by Mrs. W. Henry Herndon, published in the American "Etude" of January, 1937, she says:

Its origin is not definitely known. By some it is ascribed to a little known composer, Portugallo (Portugal); by others it has been credited to the author of the words; whilst others believe it to be a folk tune without authorship. In the Southern States it is almost universally sung to a tune known as "Foundation." . . . In many books of the southland it will be found in the "buckwheat notes" invented by an ancestor of Charles Wakefield Cadman. . . . This is undoubtedly the tune beloved by the knightly general, Robert E. Lee.

Neither the "Portuguese Hymn" nor "Foundation" is the one most loved and sung by the Latter-day Saints as published in their hymn books. The author of the "Mormon" tune is unknown, but whoever the author and composer were, they have bequeathed to the world a legacy that has enriched the spiritual lives of millions of Christian people. The hymn has buoyed up the faith of hundreds of thousands of Latter-day Saints, comforted them in times of trouble, made good the glorious promises so beautifully poetized, and sanctified to them their deepest distress.

"How Firm A Foundation" should be memorized by every Latter-day Saint. And when synchronized with holy scripture, such as the following, it becomes, indeed, a rod and a staff, to hold one in God's "sovereign, eternal, unchangeable love."

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, Thou shalt not be burned, neither shall the flame kindle upon thee. —Isaiah 43: 2.

★

TURNING BACK THE PAGES OF HISTORY

(Continued from page 188)

The Church owns a part of the land upon which this temple once stood. "Nauvoo the Beautiful" is not what it was. From a flourishing city of 15,000 inhabitants it has dwindled into a forgotten village of less than 1,000 population. A few of the old Mormon homes still remain as monuments to the taste and stability of those who erected them one hundred years ago.

The rolling Mississippi and the green hills rising from its banks are the same. All else has changed. The people who built that temple and the city of Nauvoo were driven from their homes and found rest only when they settled in those distant and peaceful vales.

CHURCH WELFARE

(Continued from page 181)

the ordinary laws of nature to operate, uncontrolled, upon those who do not.

President Grant has for half a century been preaching the Word of Wisdom to the people. If we had followed his counsel, we could now face the future fearlessly. If sickness and disease shall overtake us, we shall then remember. It is to be hoped that if disaster shall overtake any of us, we shall not be in such a position that we must reproach ourselves for a failure to live the disease-preventive law of the Lord.

How glorious are the blessings promised to those who do keep God's laws:

> And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones.
>
> And shall find wisdom and great treasures of knowledge, even hidden treasures;
>
> And shall run and not be weary, and shall walk and not faint.
>
> And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (Doctrine and Covenants 89: 18-21.)

THE PROMISE

This does not say and this does not mean, that to keep the Word of Wisdom is to insure us against death, for death is, in the eternal plan, co-equal with birth. This is the eternal decree. But it does mean that the destroying angel, he who comes to punish the unrighteous for their sins, as he in olden time afflicted the corrupt Egyptians in their wickedness, shall pass by the Saints, who are "walking in obedience to the commandments," and who "remember to keep and do these sayings." These promises do mean that all those who qualify themselves to enjoy them will be permitted so to live out their lives that they may gain the full experiences and get the full knowledge which they need in order to progress to the highest exaltation in eternity, all these will live until their work is finished and God calls them back to their eternal home, as a reward.

These blessings will come to those who qualify as sure and certain as life itself.

Whenever we are inclined to appraise the dealings of God with His children, we should remember that God's ways are not man's ways, and that behind what we see and understand, are the all-wise purposes of an All-wise God.

★

AND FINALLY, A LITTLE HUMOUR . . .

"Why do I find you kissing my wife?"
"Because you wear rubber heels."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall.
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street.
Hansen Lane.

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road.
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel.
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

Have You A BOOK OF REMEMBRANCE ?

The compilation of one of these records will prove a most interesting and fascinating work in connection with your Genealogical research as well as being of inestimable value in later years.

Obtainable with attractive cover, pedigree chart, family group sheets, family history sheets, plain sheets for personal portraits and full instructions how to fill listed assignments and obtain a beautifully decorated Coat of Arms in colour.

PRICE **1/8** POST FREE

SEND ORDER WITH REMITTANCE TO:

THE MISSION BOOKSTORE

149 Nightingale Lane, London, S.W.12

The Ludo Press, 373, Earlsfield Road, London, S.W.18.